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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"Greater love hath no man than this, that a man lay down his life for his friends" (JOHN 15 : 13).

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THANKSGIVING FOR LATTER-DAY SAINTS' BLESSINGS.*

ELDER GEORGE ALBERT SMITH.

MY soul is filled with a deep gratitude that I cannot express, for membership in this wonderful organization. I am thankful that my lot has been cast with this people, I am grateful that I was born of goodly parents, and that the environment of my life has been such that I have participated in the greatest blessings that the Lord has bestowed upon His children. While listening to the brethren who have addressed us, I have felt to pour out my soul in thanksgiving because of what we are enjoying. No other people upon the face of the earth have been honored as we have in having been given the knowledge of the Gospel of our Lord. Think of belonging to a Church that has deposited with it the information and authority that is necessary for all humanity to possess before they can realize the purpose of their creation.

I sometimes feel that we do not appreciate the Holy Bible, and what it contains, and these other scriptures, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price that have been referred to by our beloved President as letters from our heavenly Father. They may be so received, at least they are His advice and His counsel to all the children of men given to them that they may know how to take advantage of their opportunities, that their lives may not be spent in vain. One of the sorrowful things in life is to see men and women laid away in Mother earth with a realization of the fact that they have refused the greater blessings that our Father offered to them and have continued grasping at the bubble that has itself disappeared. When I think of the millions of God's children in

*Address delivered at the fourth session of General Conference in the Tabernacle, Salt Lake City, October 6, 1923.

the world, and realize how little they are striving for the things that are really worth while, I feel sad; but when I see this body of people here to-day—representatives of the great Church that bears the name of the Redeemer—and realize that we who have accepted the Gospel have been chosen, as it were, from among the multitude of our Father's children to understand Him and to know why we are here, my heart is filled with gratitude and praise to Him for His blessings unto us.

We believe in a pre-existence. The Lord has taught us that in the Scriptures, but there are millions of those who profess belief in the Holy Bible who do not believe in, or at least do not understand, what pre-existence really means. They do not realize that we lived before we came here; they do not comprehend that this body has been given to us as a reward for faithfulness in the spirit world before we came here. They do not know that by partaking of certain ordinances prescribed by our heavenly Father, we, as husbands and wives, may be united for time and eternity and enjoy the companionship of our children for ever. How thankful we should be for that knowledge that has come to us.

As I stand here now, realizing that from infancy until manhood, I had the teaching of a loving father and a tender, sweet mother, and that I had explained to me what I should do in order to prepare for eternal life in the presence of our Father, I feel grateful indeed.

If I were to think, as many of the people of the world think, that now my beloved parents are gone, they have passed out of my life forever and that I will never see them again, that would deprive me of one of the greatest joys that I have in life, the contemplation of meeting them again, and receiving their welcome and their affection and of thanking them from the depths of a grateful heart. These are some of the blessings that appeal to me as coming through the Gospel of Jesus Christ.

I am thankful that there has been revealed to us and made plain in this latter day that this life is not the end, that this is but a part of eternity, and that if we take advantage of our privileges here, that this is but a stepping stone to greater and more desirable conditions. We are all of us passing rapidly to that time when we will be called hence. If we did not understand that there is a future life, if we did not realize that there is something more than the influence that we have received thus far, if there was not anything but the vanity and vexation of life for us to live for, there are many, it seems to me, who would grow weary in the struggle that is to be made for existence here. But in the mercy of our heavenly Father, He has bestowed upon us the most wonderful gifts that come to human kind. Think of the tenderness of our fathers and mothers, reared as we are under the nurture and admonition of the Lord; think of the homes of prayer wherein we have been taught that we must pray to our

heavenly Father if we would be pleasing unto Him. Think of the teachings that have come to us of honesty, of industry, of integrity, of sobriety, of purity, and of cleanness of life. Think of the blessings that have come to us, inspiring in us charity for those who are less fortunate than ourselves. All the ideals and virtues that mankind has known, or will know, have been bestowed upon the members of this great Church.

We are not in doubt as to what the outcome will be. The Lord has not only said unto us, "In my Father's house are many mansions. I go to prepare a place for you," but in the day and age in which we live the Lord has described the very places to which His children may hope to go. He has explained to us that there are various degrees of glory, has described to us certain requirements which must be complied with if we would enjoy those degrees of glory. The man who drinks with the drunken, and lives an immoral life, and who gives himself up to evil things should not hope to go into the celestial kingdom of our heavenly Father, for the Lord has said he cannot go there. But the people of the world do not understand that. There are those who profess Christianity, who believe that even the murderer who has imbrued his hands in the blood of his innocent victim may, by saying the words, "I believe in Jesus Christ," be ushered into the presence of the Redeemer of mankind. This is false doctrine and I am thankful that this people is not deceived by such teachings, but on the contrary we are placed in a condition to know how we may obtain the blessing of Celestial glory, and not be disappointed.

I am thankful to know that all that is good and pure and holy, all that is sweet and that is worth-while in life, may be enjoyed by the members of this Church within the folds of the Church. There has not been withheld from us one single blessing that mankind may enjoy, because of our membership in the Church. On the contrary, the Lord has taught us to be brothers and sisters in very deed, and not only has He given to us the Old Testament scriptures and the New Testament scriptures, but He has given to us the American volume of scripture that supplements the teachings of the divine mission of our Lord, and in our day has revealed to us through the Prophet Joseph Smith the doctrines that are necessary for us to observe in order that we may have the companionship of our wives and our children, our fathers and our mothers, throughout the ages of eternity.

These, are some of the choice blessings that the Lord has bestowed upon us in this day, and I wonder if we appreciate them. All that He has asked of us in return for the fullness of the earth, all that He has asked of us in return for the blessings of this life, all that He has asked us to do in order that we may enjoy eternal life in His celestial kingdom, is to follow the simple teachings of our Lord, that He has given to the children of men,

that all men may follow if they will, and while doing it, peace of mind, contentment and happiness may be theirs. The Gospel of Jesus Christ is not a difficult road to follow, it is the pathway of peace, and gives assurance of the blessings of the Lord when life's labor on earth is completed. The Gospel of Jesus Christ does not require us to torment ourselves with physical pain. On the contrary it teaches us that we may so live that health and vigor and strength will be ours, and that we can avoid the pains and anguish that are the result of violation of our Father's laws.

I am grateful for that Word of Wisdom, simple as it is, and as the Lord says, "adapted to the capacity of the weak or the weakest of all who are or can be called Saints." I pause to ask are we worthy to be called Saints? All who hope to be called Saints should certainly be observers of the Word of Wisdom. And what does it mean? It gives us sweetness of life, it takes from us the poisonous vapors that many breathe as the result of smoking tobacco. It preserves us, if we observe it, from the infirmities due to taking into our systems the narcotics contained in tea and coffee, and from the disastrous effects of liquor and hot and strong drink. Our heavenly Father not only tells us what we should avoid, but tells us what we may use with profit. He has said to us, that all grain, all wholesome herbs, the fruit of the vine, etc., are good for man. Flesh of beast and fowls of the air; and all things he refers to, we may use with prudence and thanksgiving; and, I want to emphasize with thanksgiving.

You have had the greatest instructor that the world knows anything about. You have had for your school master the King of kings, the Lord of lords, the Creator of the heavens and the earth; who in His wonderful tenderness and consideration for us in this day, has sent His prophet into the world to explain to us, and to make clear to our minds the things that He gave to the world hundreds of years ago, that have been misunderstood and have been misinterpreted very much to the detriment of our Father's children. But in our day, He has renewed to us the truth, has given to us the blessed teachings that should qualify us to be men and women after His own heart, has held out to us the promise that if we will do the things He advises, our lives will be pure and holy, peace will be our portion here, and we shall dwell with Him throughout the ages of eternity.

I felt grateful to-day when one of the members of the House of Representatives of the Congress of the United States stood here as a humble representative of the community in which he lives, as an Elder of the Church, and testified of the truth, while at Washington he radiates an influence for the uplift of every soul that he comes in contact with, without being contaminated with the evils that beset mankind. He is a legislator of a great nation, but he is more, he is a representative of our heavenly Father, with authority to officiate in the ordinances of the Gospel of the

Lord for the blessing of mankind. I am grateful for him and his brethren who are there with him. I am thankful that by reason of faith and good works we see men rising from the ranks, year after year, to stand in high places in the government, not to tear it down, not to break in pieces the structures that have been reared by others, but to show where the better way lies, to say to the children of men who are crying out for a change, and who are not satisfied with conditions: Let us legislate that we may all live in peace in the land and that we all may enjoy the blessings of the Lord while we live upon the earth.

I am thankful for my membership in this Church. I am grateful to be permitted to have the companionship of my brethren and sisters. Let us not be blinded by the cunning of the adversary to exchange any of our wonderful gifts for the foolishness that attacts mankind, for the pitfalls that have been prepared by the enemies of all righteousness. May the Lord help us to merit His blessings, is my prayer, in the name of Jesus Christ. Amen.

A SPIRITUAL "TRIAL BALANCE."

Elder Stephen L. Richards.

(*Concluded from page 119*).

Next in the category of assets is our great conception of government. There has been, I understand, a bit of discussion recently with reference to our conception of government. Our conception of civil government is set forth in the Doctrine and Covenants. We have long subscribed to the doctrine that the government of the United States was initiated by men divinely inspired for that purpose, and we have also long subscribed to the doctrine that righteous government and righteous laws reflect the righteousness of God. There is but one source of right, and that one source is our Father. Equity, justice, liberty—all in their final analysis emanate from Him and they find expression in righteous government. I think that is a remarkable conception. I think it remarkable for two reasons, first, because it comports so well with our reason with reference to those matters, and secondly because it seems to me it must have, always, a great stimulating effect toward respect for government, respect for law and the righteous establishments of society.

I have long contended that there never will be any lasting, permanent, enduring respect for law and the institutions of government unless there is respect for God. There goes with this great and remarkable conception, given to us by the Prophet Joseph Smith, and worked out through our history, a corresponding obligation—that of being good citizens, sustaining the law, and subscribing to all the enactments of the law. Some sociologist

has recently said that the national characteristic of America is lawlessness. He may go too far. Certain it is that there is a lack of discipline, there is a lack of respect for law, and I am frank enough to say that in my judgment that lack of respect is, at least in part, due to the thoughtless disregard of fundamental things on the part of the adult population of our country.

It will only be a day or two now when the assessor will be around to inspect your personal property for the purpose of making valuations for the assessment of taxes. I wonder how many of the good citizens of the country are not always just a little bit anxious to have their particular property undervalued and underestimated in order that some little advantage to them may accrue. I wonder how many a good housewife understands that she is really teaching a lesson in law-violation to her children who see her and hear her possibly make some slight and seemingly minor misrepresentation to an officer of the law, to escape some burden that she should bear as a citizen. I regard it as a serious matter. The best and greatest of teaching forces is the power of example; and a close observance, a faithful observance of a law you do not like is a mighty good lesson.

The last of the important items that I should mention in this category of assets is the great and wonderful conception, given to us in the Gospel of Jesus Christ of home, and family. Of all the people in the world—I say it humbly but truthfully—there are none who enjoy such a conception of home and family as do the Latter-day Saints. God has revealed to this people that the holy order of matrimony, the union of man and wife, which is accomplished under the Holy Priesthood and by the authority of our Lord and Savior, Jesus Christ, constitutes the very foundation of exaltation, joy and happiness in the world to come, and the Lord has given us a great conception of that union and of the family and its ultimate destiny and purpose, that defies the ideals and the finest conceptions that the world has ever heretofore known. I can not think that a more lovely, a more desirable aspect of heaven itself can possibly be given to man than that which is given in the perpetuation of the family relationship by and through this Holy union, sealed and sanctified by the Priesthood of our Father. Of course that great conception of home, with all its manifold blessings and gifts, entails great responsibilities, offsetting liabilities, if you will—the great liability of preparing to maintain that great institution, of preparing to be fathers and mothers who are worthy to be priests and priestesses in the temple of the home.

No such obligations perhaps come to any other homemakers as come to those of the Church, because the Lord has revealed to them the great opportunities that lie within the home. The Lord has likewise made direct commandment upon them that they should train and rear their children that they may become part

of the great family which is to constitute the major blessing of man as he goes back into the presence of God; for if I properly construe our doctrine, I gather that the home itself and the perpetuation of the sacred family relationships are to constitute our kinship and our godhood with our Father. So that, there perhaps is no blessing that could be mentioned in this category of assets which transcends in importance, in vitality to you and me, and all of us, the great institution of the home and family life. These great blessings, these items of credit, are so far-reaching in their importance, and mean so much to the happiness and satisfaction of life here and hereafter, that they transcend the comprehension and the appreciation of the finite mind.

This is our statement briefly drawn. On the one hand are the great and remarkable assets, on the other, a series of liabilities, which liabilities merely correspond with assets.

I have wondered how we might express what some of our financiers call the balance or net worth. It has occurred to me that our balance, or net worth may be stated only in terms of opportunity. Free agency with a predisposition to choose the right, is the net worth of a Latter-day Saint. Free agency, God-given, with likewise a God-given predisposition to choose the right, seems to me to constitute that balance, with which we enter upon the activities of another year.

Fortunately for us, a predisposition for righteousness comes to us by the doing of good deeds, the thinking of good thoughts, and is really the measure of God's spirit which we enjoy. Fortunate it is, too, that goodness begets goodness, righteousness begets righteousness, and the more we indulge in righteous doing, the easier it becomes to live righteously. So as I see it, as a people we enter upon another year with a great and remarkable credit balance. There is within the Church a testimony, a great volume of testimony, of the divinity of the great work in which we are engaged. There is a great conception of righteousness, and so long as these great conceptions of righteousness are perpetuated in the earth, the earth has its salt. The salt will lose its savor only by a departure from these great conceptions, and the righteous course which they dictate.

I sincerely pray that the New Year may be the most prosperous and the most happy that you have ever enjoyed, and that it may be rich in profits, those profits which will be represented in your service to God and to man. May He always abide with His people by a rich portion of His holy Spirit, I humbly pray in the name of Jesus Christ. Amen.

To do some great thing is the craving of early ambition; to do quiet duty honestly and without serious falls satisfies the heart when youth disappears.—R. W. DALE.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor.

THURSDAY, FEBRUARY 28, 1924.

EDITORIAL:

A MAN WHO LOVES HIS FELLOW-MEN.

AT 2:30 p.m., November 8, 1921, at the commencement of his eleventh year in the mission field, Elder Joseph Wilford Booth arrived in Aintab. On that same day, the French, who had governed Syria by mandate since the world war, gave official notice by placards of their intention to withdraw from that city and neighborhood. This meant that the Armenians would be compelled to leave also, or run the risk, either of deportation or massacre. Already their Turkish enemies had made the threat that "four hours after the French evacuate the town, not an Armenian will be alive." Of course, that was a wicked threat that possibly could not or would not be carried into effect; but to the Armenians in Aintab, whose members, it was reported, had been reduced from 25,000 to 5,000, it carried fear and dreadful forebodings.

No wonder, then, that the remnant of the Aintab branch of the Church who assembled in meeting two-and-a-half hours after President Booth's arrival were aglow with gratitude and joy over the privilege of meeting again their beloved missionary. One kind woman, with her countenance reflecting an appreciative soul, expressed the feeling of all when she said: "For seven years we have been in hell, but to-day we are in heaven!" And that joy Elder Booth seemed to share; though to succor his friends he had left a good position, and parted from home and loved ones.

That evening it was decided that the members of the Church and their near associates should leave Aintab at the first opportunity. They would have started that night, if possible.

Upon his return to Aleppo, Elder Booth, who had been sustained and set apart as President of the Armenian mission, took up his abode among the refugees at Aleppo, and began to make preparations for the exodus from Aintab, eighty miles distant.

What difficulties he encountered in accomplishing this duty, perhaps no one else can realize. There were carts and horses, and other transportation facilities to secure. There was permission of a not too-favorable government to obtain. There were winter rains and cold weather to endure, and muddy roads to traverse.

How he was impressed to seek the aid of General De La Mathe of the French army, who issued an order for passports for fifty-

three "Mormons" to come out of Aintab; how Lieutenant A. P. Gnitton convoyed President Booth from Aleppo to Aintab, furnishing food, bedding and protection free of charge; how the little colony packed household furnitnre and personal belongings on the mnle-drawn vehicles that made np the train that started from Aintab to Aleppo on a wet December day; how mnch of the poor but treasnred household articles were abandoned by the roadside to lighten the mnd-bedraggled wagons; how the Saints endured the exposnre in comparative cheerfulness because they were going to safety; the difficulties of housing them after their arrival in Aleppo; all these experiences thongh nnpleasant and fnll of anxiety are now cherished memories in the man's mind who alone carried the worry and responsibility of it all! They constitnte also a bit of Chnrch history that merits proper recognition, and which reflects the great ontstanding fact that the intrepid, unselfish missionary, Joseph Wilford Booth literally gave himself to relieve, comfort and cheer a people whom he loved.

Since November 1921, Elder Booth has labored constantly for the alleviation and betterment of the members of the mission over which he presides. For over a year he labored alone. April 1923, Elder Snell joined him, and together they worked diligently in securing more commodious qnarters for the colony, in teaching and in making more effective for good, the organizations in the Aleppo branch. In the renovating and the remodelling of the large house rented, these two dauntless missionaries not only directed the efforts of carpenters, masons and plasterers, and cement mixers, bnt became themselves workers in these trades. It required many days of many hours each to make the headqnarters as comfortable and as presentable as they are to-day!

Bnt the greatest resnlts of the past two years' devoted service are seen not in material things, bnt in the development of the members of the branch. To one who saw them in their disconragement and distress in 1921, the change wronght is wonderful. It is trne that from a financial standpoint many are still dependent, and are yet longing for the day or opportunity to come when they can earn their own livelihood and become permanently assnred of being placed beyond the reach of dire want; but in the joy of association in surronndings of safety, in the assurance of proper care and skill in times of sickness; in opportnnity for mutual helpfnlness, and for spiritnal growth and enlightenment, the change is little short of a transformation.

President Booth, and Elder Snell also, dnring his eight months in Syria, lived with the Saints. They endured the same inconveniences, ate practically the same food—sympathized with them in their sorrows, rejoiced with them in their sncccesses and accomplishments. Every spare dollar sent from home to the Elders was shared by those in need. Elder Snell had spent fonrteen months

in the Swiss and German mission before going to the Armenian, and he would have remained in Syria longer if matters of great importance had not called him home.

Two years ago, very few of the Saints could muster courage to speak in meeting—very few could take part on the program. To-day every member responds not only willingly, but intelligently, They sing, they pray, they bear testimony, give addresses, and participate in all appropriate exercises most enthusiastically. Priesthood meetings, Relief Society, Sunday-school, Mutual Improvement Association—all up-to-date, both in attendance and in courses of study! Truly, a mighty work has been accomplished.

President Booth is now spending his thirteenth year in the mission field, four of which, his wife who recently joined him, has shared with him. Together, they are showing in daily acts of kindness and devotion that love for their fellow-men which only true followers of Christ can manifest.

God bless Brother Booth, his faithful wife, and the people over whom he presides! His life of service says most eloquently, what Abon Ben Adhem said to the angel:

> "I pray thee then,
> Write me as one that loves his fellow-men."

DAVID O. MCKAY.

MINUTES OF THE ARMENIAN MISSION CONFERENCE.

THE first conference to be held under the name of the Armenian mission convened at Aleppo, Syria, January 19th to 23rd inclusive.

President David O. McKay, Sister Emma Ray McKay and Sister Mary R. Booth arrived at Beirut, Syria, the morning of January 18th, per s.s. *Lotus*. They were met at the landing stage and were welcomed into the Near East by President J. Wilford Booth of the Armenian mission. The journey to Aleppo commenced that afternoon, the party going by automobile over the Lebanon mountains, across the Valley of Leontes and to the antique ruins of the city of Baalbek. A ten hours' ride by rail the next day brought the party to Aleppo, in northern Syria, where the Saints were at the station *en masse* to accord a hearty welcome to the visitors. Many of the older Saints remembered Sister Booth from her former mission among them; her coming at this time was a pleasant surprise to them.

At "Jebel Nahar," mission headquarters, a reception was combined with the first session of conference Saturday evening. The assembly room had been tastefully decorated and a pleasing program had been prepared in honor of President McKay and party. Brother Abraham Hindoian was master of ceremonies. "Hope of Israel" was sung in good English. Prayer was offered by Brother Nazar Bezjian. "Count your Blessings" was the

second song. Brother Moses Hindoian spoke telling of the value of true friends. Three boys, Sarkis Bezjian, Herand Gedikian and Barkav Ivazian, assisted by the congregation in the chorus, sang "If There's Sunshine in Your Heart." Sister Khanum Palosojian gave an interesting talk on the subject of bringing forth good fruit. A recitation in English was given by Setrak Jungunzian. Brother Nazar Bezjian made a few remarks on Gospel topics. Brothers Khoren, Rupen, Joseph and Puzant Uzunian and Sarkis Tutlunian sang "We are Sowing." Sister Yeranik Gedikian spoke on "The blessings we have received." Sisters Elisa and Aremenuhe Uzunian and Rebekha Hindoian sang "Mid Scenes of Confusion." "Waiting for the Reapers" was sung by a mixed quartette composed of Joseph and Zarnuhe Uzunian, Garabed Jungunzian and Hurepsemi Tutlunian.

Sister Emma Ray McKay complimented the members upon their efforts of the evening and thanked them for the hearty reception they had accorded her and the other visitors.

President David O. McKay told of the striking contrast which he noted between the condition in which President Hugh J. Cannon and he found the Saints in November 1921 and that evidenced by the delightful entertainment which had characterized the present occasion.

President J. Wilford Booth made a brief report of his meeting the visitors and of the journey from Beirut to Aleppo.

The congregation sang, "Sunshine in the Soul." The benediction was offered by Brother Hogop Bezjian.

One hundred persons were present.

At 9 a.m. Sunday morning, January 20th, the Sunday-school session of the conference commenced by the congregation's singing "Far, Far Away on Judea's Plains." Prayer was spoken by Brother Moses Hindoian. The second hymn was *Ne Guzel Idi Ol Sabah*, the Turkish translation of "O, How Lovely was the Morning."* A trio was sung in Armenian by Lydia Uzunian, Vartuhe Berberian and Louise Bezjian. Brother Hogop Bezjian gave a short talk in Arabic. Short recitations were given by Maria Uzunian, Osanna Polosojian and Nazar Almajian. A duet in French was sung by Rebekha Hindoian and Louise Bezjian. The "Articles of Faith" were recited in English and Turkish by twenty-six members of the congregation. "My Father Knows" was rendered in a local tune by Elisa and Armenuhe Uzunian. Five languages—English, French, Turkish, Armenian and Arabic—were used in presenting the program.

Sister Emma Ray McKay told an impressive story of how a little girl had exerted her influence in order to induce her father to quit smoking.

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*A fac-simile of this song as it appears in the Armenian hymn book is found on page 766, volume 45.

President McKay told a story which indicates the value of honesty. He urged the hearers always to be honest.

The session closed by the congregation's singing, "The Day Dawn is Breaking." The benediction was pronounced by Brother Sarkis Bezjian, a boy ten years of age.

One hundred ten were in attendance at the Sunday-school session.

At 1:30 p.m., the sacrament meeting began, President J. Wilford Booth conducting. "O, Thou Rock of Our Salvation" was sung as the opening hymn. Prayer was offered by Brother Garabed Silohian. The second song was *Serdar u Selamet*, the Turkish rendition of "The Prince of Peace." The sacrament was administered by Brothers Moses Hindoian and Hogop Gedikian. The congregation sang *Ya Khilaskyarum*, a translation of "Jesus, My Savior."

The remainder of the time was turned over to the congregation for testimony bearing and prayer and song. For more than an hour the time was eagerly occupied, often two and three standing on their feet at once, waiting for an opportunity to speak. Eighteen testimonies were borne, four of which were in English; five hymns were sung and one prayer was offered.

President McKay pronounced the benediction.

The evening session began at 6:30 p.m. by the congregation's singing "Dear to the Heart of the Shepherd." Brother Abraham Hindoian offered the invocation. Four local brothers sang, "I Need Thee Every Hour."

Sister Mary R. Booth was the first speaker. Sister Booth told of the journey she had made to be with the Armenian Saints once more. The speaker carried greetings to the Saints from Zion.

The congregation sang "High on the Mountain Top," after which Brother Nazar Bezjian spoke a few words of advice and counsel.

President McKay spoke for the remainder of the time, his theme being the fruits of "Mormonism." He counseled the Saints and the investigators to live a clean life and to hold firm in the faith.

"Put Your Shoulder to the Wheel" was sung by three local Sisters.

President and Sister McKay sang a duet, "'Tis Sweet to Sing the Matchless Love."

The closing hymn was "Come, Come Ye Saints." Prayer was offered by Sister Dudu Bezjian.

Two impressive Priesthood meetings were held, the first on Monday evening, January 21st, at which President McKay gave special instructions concerning the spiritual aspect of mission work. He showed that the strength of Zion lies in the Priesthood. The second meeting was held Tuesday evening, at which

the temporal affairs of the Saints were discussed. Attention was given to the questions of establishing schools and of providing permanent employment that the members of the Church might become self-supporting.

A Relief Society meeting, at which Sister Emma Ray McKay, President of the European Mission Relief Societies presided, was held on Sunday morning, following the Sunday-school session. Sister McKay gave valuable instructions concerning the work of the sisters in their meetings and in their service for the poor. The regular Relief Society meeting was held Tuesday morning, January 22nd. The report of the Relief Society of the mission was read by Sister Nuritza Berberian. The report shows an enrollment of fifty-five; thirty-seven meetings have been held since March 17, 1923, and with an average attendance of thirty-nine; an amount equal to £21 has been donated, of which £18 17s. has been expended for the support of the poor; thirty-three sick persons have been visited; over two hundred persons have been helped in their distress. President and Sister McKay were very gratified with the report.

Monday evening, January 21st, a dinner was tendered by the Hon. Parker W. Burhman and T. R. Flack, United States Consul and Vice-consul respectively, in honor of President and Sister McKay and President and Sister Booth.

Tuesday evening, a conjoint session of the Mutual Improvement Associations was held in the assembly room. After the usual opening exercises, a report was given of the progress of the organizations since their inception last October. The associations have a library of one hundred choice volumes; they hold interesting meetings each week; and on the first Sunday evening of each month a conjoint meeting is held at which special features are presented such as lectures from ministers, doctors, or professors.

President McKay then addressed those present, telling them of the power of God which accompanies those who live a good life and who heed the whisperings of the Holy Spirit.

The last of a series of ten interesting meetings was held Wednesday evening, January 23rd, This was in the nature of a social and farewell party for President and Sister McKay. A program consisting of songs, speeches, games and stories was presented.

The Sisters of the Relief Society presented Sister McKay with a specially-designed, hand-worked table cover as a token of remembrance and love.

President and Sister McKay left Thursday, January 24th, for England, traveling via Palestine. They were accompanied as far as the coast of Tyre and Sidon by President J. Wilford Booth.

J. Wilford Booth.

BRIEF MENTION.

A COLONY to be established in Palestine, and to be called "Chicago," is projected by Chicago Jews. It is planned to raise £400,000 for the undertaking. The colony is to be laid out as an agricultural community, and will have a population to start with of approximately 5,000, all Chicagoans. If the plans contemplated are carried out, the "New Chicago" will not only be a model agricultural settlement, but will be the largest colony in Palestine.

A DOZEN hamlets, completely cut off from the outside world, have been brought to light in an out-of-the-way spot in Japan. The settlements were discovered in a forest on the borderland between two of the prefectures. This forest of tall cedars and cryptomarias has long been the object of disputes as to which prefecture it belonged. It was with a view to a possible settlement that the authorities of the two prefectures recently explored the almost impenetrable forest. Much to their surprise, they came upon the hamlets buried among the trees in a small clearing. The people speak Japanese, but it was found they have never paid a sen in taxes, nor have any of their young men ever been conscripted into the army. These isolated people have carried on their existence unknown to the rest of the empire, and were completely satisfied with their lonely lot. Although Japanese subjects, none of the several score residents has ever been registered; no census has ever been taken.

THE Sahara is gradually being conquered. For some time France has encouraged efforts to cross the desert in motor-cars, realising the great advantage of rapid communication with her African colonies from an economic and a military point of view. Recently two separate missions have negotiated the desert—one in caterpillar-wheeled motor cars traveled from Colomb-Bechar, Algeria, to Burem, on the Niger, 1,250 miles in seven days—the other accomplished the same journey in just under five days. On the latter occasion, the wheels differed very little from ordinary tourist cars. The cars have six wheels, and each wheel has twin tires. They are driven by ten horse-power engines and can attain a speed of twenty-five miles an hour. The Sahara from Tuggurt to Timbuctoo was crossed for the first time by motor-car a year ago by a caterpillar-wheeled car in a journey of twenty-one days.

FROM THE MISSION FIELD.

Transfers of Traveling Elders.—The following transfers of traveling Elders have been made:

George Albert Baker, Liverpool conference to the Leeds conference.

Ernest C. Moore, Liverpool conference to the Leeds conference.

Branch Conferences.—Sunday, the 17th inst., the Askern branch (Sheffield conference) held a successful conference at Manor Bath House, Askern, with President Fielding K. Smith presiding, and

Branch President George C. Midgley conducting. There were also in attendance Elders G. Kimball Mellor, Lyle A. Riggs, Willard Boden, Vernon P. Cole and many Saints and friends. Three sessions were held. The morning session was devoted to the auxiliary organizations. Short essays were given showing the achievements of the various organizations. The afternoon session was in the nature of an officers and teachers' meeting. Many helpful suggestions were given by President Smith. He emphasized the necessity of spiritual education, and showed how each member can lay an immovable spiritual foundation through constant touch with the different organizations. The Saints were exhorted to keep the 1924 aim of the mission constantly in mind, and to live virtuously, to work energetically and to pray continually. In the evening session several inspiring discourses were delivered by the Elders present. A pleasing vocal selection was rendered by Miss May Prince. The success of the conference meetings was most gratifying in every respect; the attendance showed a marked improvement over that of the last conference.

The Higham branch (Sheffield conference) held a successful conference Sunday, the 10th inst. President Fielding K. Smith presided; Branch President Peter F. Jones conducted. Elders Sterling C. Rigby, Milford M. Mills and Scott S. McCune were in attendance. In the morning session, the Sunday-school pupils rendered an inspiring program, in which eight of the children dealt with the subject of the great apostacy and of the restoration of the Gospel. In the afternoon session, representatives of the branch and of the auxiliary organizations gave short talks in which they pointed out the accomplishments and the purposes of their respective organizations. The speakers in the evening session were President Fielding K. Smith and Elders Scott S. McCune and Milford M. Mills.

Socials.—Saturday, the 9th inst., a tea and social was held at Nottingham (Nottingham conference) under the direction of the branch Sunday-school. Suitable gifts were given to all present. Games were played and a delightful program was rendered to add to the fun of the evening. There were in attendance, besides the members of the branch and their friends, President Selvoy J. Boyer, Elders Sidney J. Nebeker, Carl E. Pettersson and Edward Smith and Saints and friends from Hucknall, Eastwood and the surrounding branches.

The Mutual Improvement Association of the Nottingham branch held a fancy dress ball Tuesday evening, the 12th inst. A large number of characters was represented; the costumes were all worth special mention. First prize for the best characterization went to Miss Annie McCree, who represented an "Italian Fruit Girl"; second prize was won by Sister Lucy Winter, who represented a "Follies Girl"; a third prize was awarded little Miss

Patricia Vale who was daintly dressed in a clown's costume. The evening was spent in dancing and in playing games. A large number of Saints and investigators was present, as well as President Selvoy J. Boyer and Elders Percy Whetton (President of the Nottingham branch Mutual), Sidney J. Nebeker and Edward Smith.

ABOU BEN ADHEM.

Abou Ben Adhem (may his tribe increase!)
Awoke one night from a deep dream of peace,
And saw within the moonlight in his room,
Making it rich and like a lily in bloom,
An angel writing in a book of gold.
Exceeding peace had made Ben Adhem bold,
And to the presence in the room he said:
"What writest thou?" The vision raised its head,
And, with a look made of all sweet accord,
Answered, "The names of those who love the Lord."

"And is mine one?" said Abou. "Nay, not so,"
Replied the angel. Abou spoke more low,
But cheerly still; and said, "I pray thee, then,
Write me as one who loves his fellow-men."

The angel wrote and vanished. The next night
It came again, with a great wakening light,
And showed the names whom love of God had blessed—
And, lo! Ben Adhem's name led all the rest!

Leigh Hunt.

DEATH.

Norman.—Samuel Norman, of Columbus Grove, Ohio, U. S. A., died April 15th, 1923, at the home of his son in Columbus Grove, Ohio. Deceased was born in Rutland County, England, August 7th, 1833, and emigrated to the United States in 1870. Brother Norman was baptized a member of the Church in 1891.

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